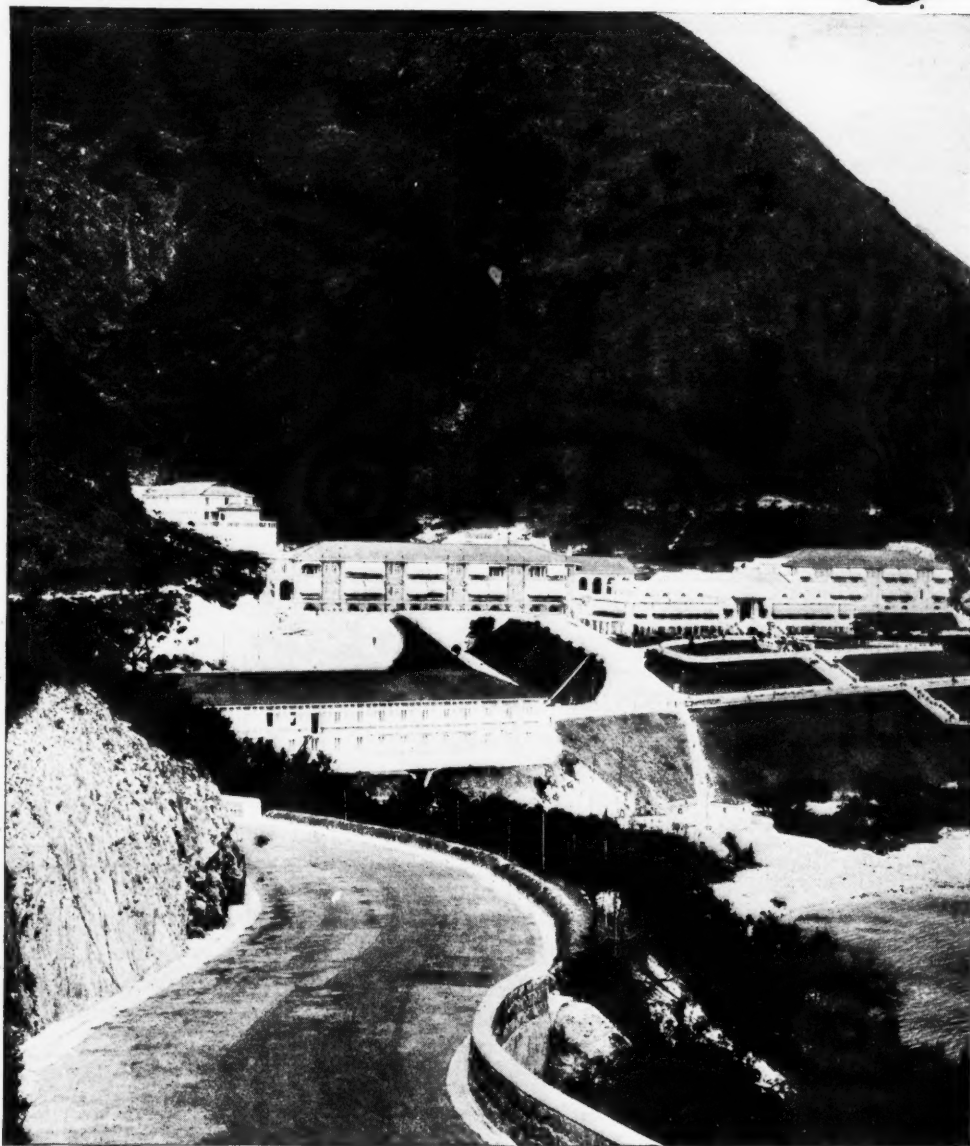


# THE FIELD AFAR

MARYKNOLL



Repulse Bay—on the “other side” of the Hong Kong Rock

*Hong Kong shelved on a mighty rock has been a haven for many Chinese and foreigners*

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA INC.  
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# The Catholic Foreign Mission Society of America (MARYKNOLL)



APPROACH TO MARYKNOLL FROM THE VILLAGE OF OSSINING  
*This photograph reveals the yet unfinished wings—service and administration*

Approved by the Hierarchy of the United States at Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society, and is applied to the priests, Brothers, and Sisters.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests without vows compose the Society. They are assisted by auxiliary Brothers and by the Foreign Mission Sisters of St. Dominic.

## IN THE UNITED STATES

THE Central Administration and Seminary are at *Ossining* (*Maryknoll P. O.*), New York, about thirty miles north of the metropolis. Students in the Seminary make the usual six-year course in Philosophy and Theology.

THE Maryknoll Preparatory College, The Vénard, at *Clarks Summit, Pa.*, admits to a six-year classical course youths who are ready for the high school.

A second Maryknoll Preparatory College has been established at *Los Altos, Cal.*

MARYKNOLL Procures serve as depots of supplies and as homes of passage for Maryknoll missionaries. They are located as follows: *San Francisco, Calif.*, at Fillmore and Vallejo Sts.

*Seattle, Wash.*, at 1603 East Jefferson St.

MARYKNOLL Japanese Missions. At *Los Angeles*, address Maryknoll Fathers, 426 South Boyle Ave.; or the Maryknoll Convent, 425 South Boyle Ave. At *Seattle*, address the Maryknoll Convent, 507 17th Ave.

AUXILIARY Brothers of St. Michael participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

MARYKNOLL Sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

## IN EASTERN ASIA

MORE than one hundred Maryknollers, including priests, Brothers, and Sisters, represent the Society in China, Korea, and in the Philippine Islands.

The center of communication and of supplies for the various missions in China is the Maryknoll Procure, Box 595, Hongkong. The central house of the Sisters in China is the Maryknoll Convent, 103 Austin Road, Kowloon, Hongkong.

Communications for Korea may be addressed to the V. Rev. P. J. Byrne, Tenshudo, Shingishu, Korea; for the Philippine Islands, to the Rev. James M. Drought, St. Rita's Hall, Manila, P. I.

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## THE FIELD AFAR

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For further information address: The Catholic Foreign Mission Society, Maryknoll, N. Y.

FRIENDS OUR AGENTS



*Photo from Fr. Byrne*

### **The Maryknoll Group at the Seminary in Seoul, Korea**

*Standing (left to right): Joannes Kang, Ludovicus Kim, Paulus Kang, Petrus Ryang, Francisus Hong, Laurentius Kim  
Seated (left to right): Paulus Ri, Francisus Ri, Moyes Yoon, Cosma Kang, Timotheus Pak, Joseph Sye, Pius Kim*

[Four of these aspirants to the priesthood have been adopted by American benefactors. Do you want one? The cost of tuition and board for each is \$11 a month—or, with railroad fare included, \$150 a year.]





# THE FIELD AFAR

JUNE, 1927



## A Sage is a Teacher of a Hundred Generations

BY FATHER ADOLPH PASCHANG, KOCHOW, CHINA

THE writer of the following article is Fr. Adolph Paschang, who hails "from Missouri," and is a distinct credit to that State as also to his Alma Mater, Maryknoll.

Fr. Paschang left for China in September, 1921, and, from the moment of his arrival, has spent himself unsparingly to learn a difficult language and to impart to Chinese youths a knowledge and love of Christ.

Fr. Paschang writes:

One of the pleasant features of old-fashioned China was the relationship between teacher and pupil. If the teacher "sat in the school," in his own house, his pupils lived with him as members of the family. If a family of means engaged a scholar to teach their children at home, the teacher became a member of the household.

This relationship did not end with the young man's schooling. Afterwards his former teacher shared in his trials and joys. If he got into a lawsuit, his teacher would speak for him and advise him. If he became an official with jobs to hand out, his teacher would be offered a "soft" one. If his family had a wedding, or a birthday, or a funeral, the old teacher was among those present. At more than one "swell" affair have I seen the dapper and rather vain son of a rich family introduce to the other guests a shabby old man in faded gown and greasy cap, whom he called his "venerable master."

When master and student were so close, it was but natural that the master should have great influence over his disciple's mode of life. Not a few of our Kochow Catholics owe their conversion to the example and promptings of their school teacher:

In these days of general reform and organized schools, the relations between teacher and pupil are much less personal, and the ordinary teacher has little influence over his pupils whom

he seldom meets outside of class. The students have heard so much about liberty that any little thing which displeases them will start a strike against a teacher, with a demand for his dismissal. So there is little respect and affection between the two.

Still, if the teacher has courage to hold to the right convictions, and has sense, tact, and an evident interest in the success of his students, he can control them by suggestion and keep them from much public foolishness.

This has been very noticeable in Kochow for the past year. The intensive campaign of propaganda for the "Revolution of China and of the World" began with an appeal to the students to save China. This the boys set out to do by marching the streets and yelling. Nearly every week there is a parade to protest against this or that, or to commemorate something or other. These parades are led by the revolutionary agitators, who are cheer leaders and tell the boys what to yell. Thus we see strange sights—sons of rich men shouting, "Down with the capitalists!"; sons of politicians yelling, "Down with greedy officials!"; sons of army officers bawling, "Down with militarism!"; sons of merchants who deal in foreign merchandise, crying, "Boycott foreign goods!"

Most of these boys are out against their own better judgment, but they do not dare refuse. Our own boys are appealed to in the same way, and the agitators order them to join the parades and demonstrations. The boys are young and inexperienced and do not know what to do. They are sensible enough to see the fallacy and foolishness of much of the agitation, but they have half a mind to follow the crowd as the easiest way to avoid unpleasantness.

Here is where our wise and courageous teachers have been most valuable. Their interest in the school and their students goes beyond class hours

and they are not afraid to tell the boys that they can serve China better by sticking to their books and learning to be good citizens than by yelping in the streets. So the boys are reassured and calm in the face of threats. They are called traitors, outlaws, and foreign spies. They are threatened with refusal of diplomas and the closing of the school. Leather-lunged orators abuse them by the hour, and newspaper and handbill fulminate against them in elegant literary style.

If we did not have responsible teachers with a personal interest in the school and students, we should have annoyances from within as well as from without; and those from within would be the hardest to handle. It is upon our Catholic school teachers that much of the progress and influence of the Church depends; therefore, we must choose them with the same care that the old-time master, who was to be one of the family, was chosen. We cannot afford to have them less religious than our country catechists, nor of less general education than the public school teachers. Proper training is a slow process and should begin when the prospective teacher is young. We have begun this work at our little Sacred Heart School here and at the much larger school of the Hoingan Mission.

These two schools are only grade or grammar schools. Now we are hoping to start a high school, either at Kochow or some other mission. There is one strong reason why we are slow to start. The Chinese, who are always organizing new societies for this or that, first discuss ways and means of raising the necessary funds and then discuss the aims and methods of the society. We are somewhat like them in that we must first raise money before we can start our high school. Good teachers command good wage, and, if we make the school available to our poorer Catholics, the tuition col-

SUPPORT A CATECHIST

lected will not cover the salary bill. This is the salt in our ice cream.

Is it possible that there is no kind individual or generous family who has the desire—and the means—to endow a Chinese Catholic school? As a memorial, it would make your name, or the name of whomsoever you wished to honor, remembered in the remotest bamboo grove and sun-baked mountain village of the province.

From what I have said about the vagaries of the Chinese student, you may have concluded he is not worth spending good money on. If so, I have misled you. The average Chinese student has many points in his favor. He is a fiend for study and expects to learn everything; and, I believe, really wants to save his country. Of course, he is apt to overvalue his individual importance and is very volatile, blown about by every puff of hot air, and needs

wise hands to hold him steady. If his respect or admiration or affection is gained, he is very docile and tractable.

Whether the student body of China is to be a power for good or for evil—a power it will be—depends on its leaders. The Catholic Church cannot stand by and see its sons jerked about by the wild speeches of every agitator whose voice can be heard above the clamor of the market-place. Two Catholic boys who graduated from our school last year are now in the public high school, and, nearly every day, they have to stand abuse and insult because of their religion and are urged to leave the Church. Fortunately, they are well trained and not afraid to talk back. If we do not have our own schools, other Catholics will be subjected to the same torments and we need not be surprised if some do not stand up under it.

*Our Society, incorporated under the laws of New York State, will accept gifts, large or small, in money, stocks, or bonds, agreeing to pay to the donor for life a reasonable income from the same.*

*You of comparatively small means, will by this arrangement probably obtain a better income than at present, while avoiding the risks and waste of a will contest. At the same time you will be furthering the cause of foreign missions. We invite correspondence on this subject and will gladly send further details.*

So, with your help, we aim to build up a body of Catholic school teachers, distinct from catechists, who can keep alive the permanent relationship between "venerable master" and "honorable disciple."



FIRST GRADUATING CLASS OF SACRED HEART SCHOOL, KOCHOW  
Not all the thirty-one graduates are present, but Fr. Paschang has with him the prefectural mandarin, his own faculty, and a few prominent citizens

PENALIZE YOURSELF FOR DELINQUENCY

### By the Way

THE Vénard Camp is in preparation, and, as we watch the plans develop, we wish that we were young and free enough to live for a summertime in that never-to-be-forgotten atmosphere of a well ordered camp.

Greetings with good wishes go to Bishop-elect Crowley of the Congregation of the Holy Cross, who, at the same time as Bishop Walsh, was named Vicar Apostolic. Bishop Crowley will be America's first bishop in India as Bishop Walsh will be in China.

"Maryknoll has published no book that is not worth reading twice," writes a priest. We appreciate this tribute and shall be well satisfied if Maryknoll books get even one reading.

A useful present for any classroom or student club would be the Maryknoll Bookshelf which has been called a treasure of mission literature.

From Rome, on February 10, twenty-seven Franciscan Missionaries of Mary left for India, Ceylon, China, and Japan. This community, founded only in the eighties, has five thousand mission Sisters in its ranks.

In the picturesque hill country, about ten miles from Rome, stand the great cloisters of its international novitiate, where some couple of hundred are continually in formation for the apostolate.

Road signs lead autoists from Ossining center to Maryknoll. We tried some also at our Preparatory College, The Vénard, but in that section of Pennsylvania, the "three K people" followed an impulse and the signs disappeared.

But there are signs now of a better feeling, and we hope yet to guide our friends by road signs in the vicinity of our College. This has already been done at Los Altos, California.

Fifty cents will list you or yours as a Maryknoll Associate.

### THE PRESENCE

"If you have faith that Christ is here," My neighbor said, "'tis very queer That here long hours you do not spend And ever low in worship bend With awe and reverential fear.

"I marvel oft that you appear Unmindful of His Presence near, And to mere worldly tasks attend, If you have faith."

Nay! Wonder rather that His clear And certain will is, year by year, (Ah! Patient, loving, changeless Friend!) To your low state to condescend, Your moments spared from toil to cheer, If you have faith!

—M. A. C., Maryknoll.

A glance at the map of China will show us in the north center a province seventy-five thousand miles in area, Shensi. A band of hardy Italian missionaries set out from Genoa last October, and, unless the warriors lowered arms for a bit, they are still trying to make passage through to the southern section of the province where they are to go to the relief of fellow-countrymen now caring for the seventeen thousand Catholics.

Shensi has been one of the most wretchedly distracted provinces in these days of fighting—opium growing aggravating the sad state of the people. The task ahead for the Milan missionaries, natives of the city of His Holiness, is not promising.

While in Rome early in 1926, one of those who showed the Maryknoll Superior most gracious cordiality was the Rev. Gerard Brambilla, procurator of the Milan Foreign Missions and a veteran of thirty-three years' service in the Milan territory in China. On the shoulders of this elderly but energetic grand old man of the missions has fallen the duty of taking over for his society this new field.

If you wish to push one of our Burses over the top, we can supply you with a convenient means. Send for sample Burse cards.

TODAY NOT TOMORROW

### MOTHER MARY JOSEPH RETURNED

AFTER a long and tedious—at times somewhat dangerous—journey, Mother Mary Joseph finished the visitation of her daughters and returned safely to Maryknoll on Holy Saturday.

It was a day full of happiness not only for the traveler but for all who, in the months of absence, had prayed for the welfare of their mother in Christ.

### DEPARTURES

MAY 4 witnessed the leaving of two Sisters for the Philippines: Sister Mary Columba Tarpey, and Sister Mary Frederick Bourguignon. Sister Columba, who has served as assistant Mother-General, will supervise all the Maryknoll Sisters (thirty-one) now in Manila. Sister Columba is a native of Philadelphia; Sister Frederick of New York City.

The September departure this year will include nearly a score of Maryknoll missionaries. Their destination will be Korea, North China (Manchuria), and South China. They may greet your boy—or some other parent's boy—in China on business, and you will be glad to feel that someone who understands your boy's language and his soul is near at hand.

The United States Government will meet the passage expense of soldier and sailor boys, but we do not look to this source for the travel expenses of our "departants." We shall be grateful, however, for your coöperation.

### AT BETHANY

THERE is a delightfully peaceful atmosphere at Bethany—near Maryknoll—and women friends of this work are encouraged to breathe it.

Men friends, who desire to spend a few days in the Maryknoll atmosphere, may keep in mind that a week-end stay is possible at the Seminary, but that arrangements should be made beforehand.

### With Newark Priests

AT a recent conference of the Newark priests, three papers were read bearing on mission subjects—one on the *Missionary Institutes*, a second on *Mission Magazines*, and a third on the *Mission Aid Societies*.

Here was an admirable means of giving to the priests first-hand and accurate ideas on a subject that has been little known and is yet much misunderstood.

The paper on Mission Institutes was read by the V. Rev. Stanislaus Grennan, Provincial of the Passionist Order, who brought out the relation of the institutes to the parochial clergy. Fr. Stanislaus claims that today there are more than eight hundred Americans, priests, Brothers, and Sisters, on the foreign missions and some seventeen hundred and fifty in the homeland working among the Negroes and Indians.

Touching money matters, Fr. Stanislaus exemplified foreign needs from his own experience, stating that for the upkeep in China of American Passionist missions, including the support of thirty-eight missionaries, a group of Sisters, a few Brothers, a large number of orphans, salaries of school teachers, catechists, and nurses—covering ordinary expenses of twenty-six mission stations—he must provide five thousand dollars a month, and that this amount “doesn’t include extraordinary expenses of purchasing land and erecting chapels, schools, and other mission buildings.”

Parenthetically, Fr. Stanislaus commiserated such institutes as our own that have not only to support and develop their missions in the field afar, but have everything to build here at home in America in the way of large and small seminaries, novitiates for the Sisters, and so on.

Coming to the vital question, Fr. Stanislaus made the following interesting statement which later was confirmed by the National Director of the Society for the Propagation of the Faith:

AS we go to press, word comes from South China that Bishop-elect Walsh will be consecrated at Sancian Island.

He asks that we urge all friends of Maryknoll in the homeland to join with him and with all other Maryknollers across the oceans in a NOVENA TO ST. FRANCIS XAVIER. The purpose of this novena is twofold: (a) that light and strength may be given to the new Vicar Apostolic of Kongmoon and (b) that the mission of Sancian Island where St. Francis Xavier died may receive special blessings from God and so counteract many evil influences that have been at work on the island for years.

The novena will begin on Wednesday, June 1. We shall have no way to make acknowledgement to friends who join us, but we can assure all of Bishop Walsh’s and of our own gratitude.

The money required for the home and foreign missions comes from two sources: from the Society for the Propagation of the Faith, including the Holy Childhood; and from the personal efforts of the individual missionary institutes. The funds of the Society for the Propagation of the Faith are comparatively small, so that it has not been able, until now, to give more than fifteen per cent of the money needed for the missions; the remaining eighty-five per cent must be collected by the missionary institutes as best they can.

Now both the success of the Society for the Propagation of the Faith and the success of the personal efforts of the individual missionary institutes depend in large measure on the parochial clergy.

Whilst our American people are able and willing to give, and whilst the people are free to give their money when and where and to whom they please, without consent of pastor or bishop,

they will not give unless appealed to. But no appeal should be made, publicly, without the sanction of the bishop and the coöperation of the pastor. If the sacred ministry at home and abroad is to be blessed with success, there must be union, harmony, and therefore order among all the forces at work. Union, harmony, and order require that the rights of the pastors be respected.

I have heard the American clergy criticized at times as being too narrow and too parochial, not sufficiently broad and catholic in their zeal. This may be true of some, but I deny that it is universally true of the American clergy. We Passionists certainly cannot complain of the clergy—least of all could we complain of the Newark clergy. We have found them uniformly big, broad, generous, and sympathetic to the mission cause.

What the clergy might justly ask is some legislation, or regulation, by which mission appeals might be controlled. It cannot be denied that there have been too many demands upon our good Catholic people, and that begging requests to pastors for mission appeals in their churches have been too frequent.

I believe that Dr. Griffin has given us a plan that will remove all grounds for just complaint and will satisfy both pastors and missionaries.

His plan, as he will explain, provides first, and above all, for the establishment of the Society for the Propagation of the Faith in every parish. This is according to the will of the Holy Father. Next, it gives each of the various missionary institutes, in turn, a chance to seek subscriptions for their missionary magazines, or make other appeals, without burdening the pastors or people. I heartily agree with Dr. Griffin’s plan.

*For one who would aspire to the mission life, confidence in the all-sustaining help of God is essential. St. Paul, fearless missionary though he was, was conscious of his defects. This knowledge served only to intensify his confidence in God and in this lay his strength. “I can do all things in Him Who strengthens me,” he said.*

SOME good Catholics might be tempted to let themselves become discouraged by present conditions in China. They ask, “Why give our prayers and money, when everything is liable to be swept away in a few moments by looting outlaws?”

When does a friend need your help most?—when all is prosperous or when perils threaten? The American missionaries in China have a more pressing need than before of your spiritual aid and your financial assistance. Give, and let God decide as to the rest. His Arm is not shortened and you will never outdo Him in generosity.



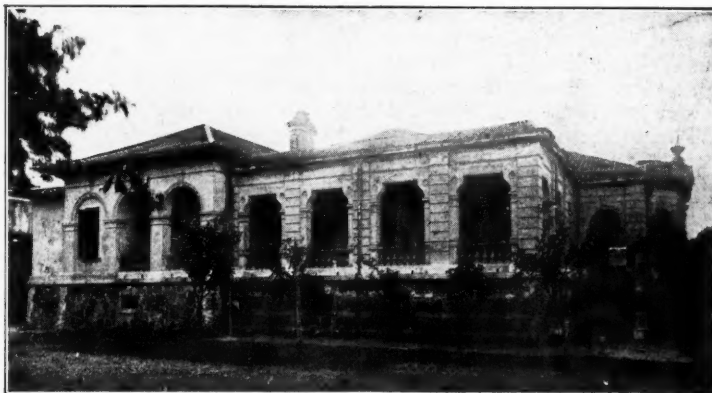
## HOLY SPIRIT SCHOOL—HONG KONG

**H**ONG KONG may be considered as a vantage point for the spread of the faith in the Orient, and it is good news to record additions to its already vigorous Catholic strength. The latest is the Holy Spirit School, which was opened January 10, 1927, by the Maryknoll Sisters.

Hong Kong can congratulate itself on this blessing. The Maryknoll Sisters are perhaps peculiarly qualified to minister to a certain educational need in Hong Kong. The English language has the call, and those who can impart it in "all its Yankee purity" are naturally looked on with favor.

Protestant schools abound where one can acquire an Oxford accent for a slight tuition. It is well that a Catholic institution now exists.

The Holy Spirit School is restricted to Chinese girls only. Other nationalities are expected to patronize the already flourishing schools conducted by the French



THE HOLY SPIRIT SCHOOL *Photo from Msgr. Walsh*

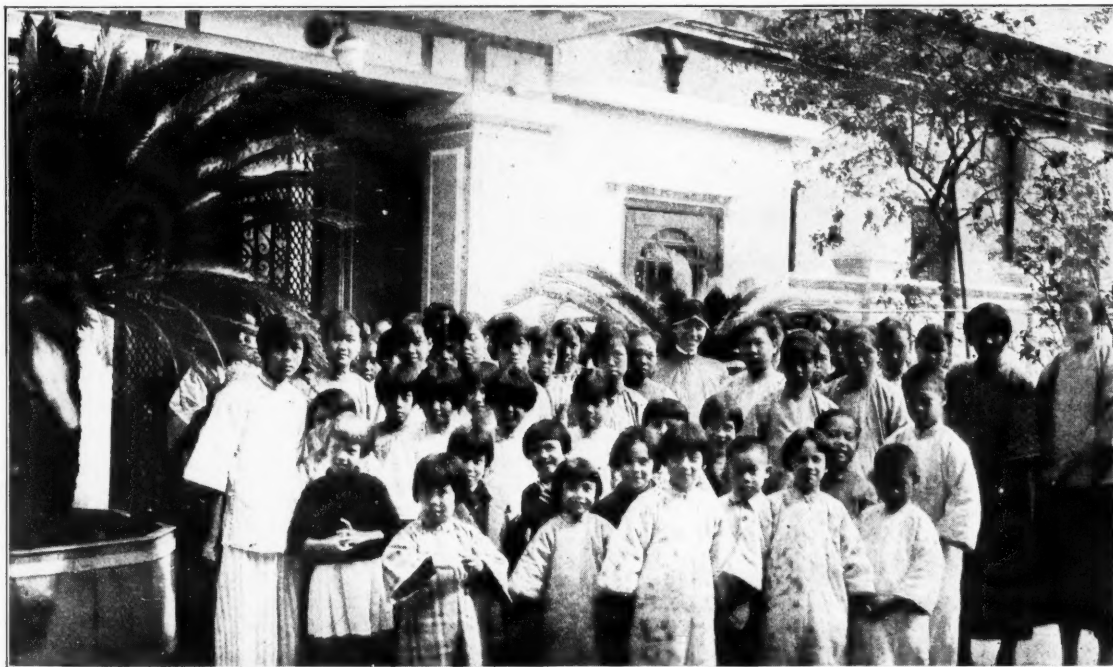
*It is housed in rented quarters, but promises successful development*

and Italian Sisters. This is a division of labor that the Maryknoll Sisters welcome, as their aims in the Orient naturally center chiefly on the native populations.

Like most Catholic ventures, the new school is based financially on Divine Providence pure and sim-

ple. The school building, a very good one, is rented; and the rent is not low. The tuition is its means of support.

If it is God's will, this school will develop into the center of education for women in South China. Give a thought to it.



ON THE OPENING DAY AT THE NEW MARYKNOLL SCHOOL, HONG KONG

**SPREAD YOUR FAITH**

## Maryknoll's First Seminary in China

IT is gratifying to record in THE FIELD AFAR for future generations the beginnings of Maryknoll efforts to provide a native clergy, and our task is a simple one—the transfer to these pages of statements prepared by our confreres in China.

Their report of what has been and of what remains to be done to organize a most important branch of foreign mission activities will be found clear and informing, stimulating, too, with what we believe will result in fuller coöperation, spiritually and materially, from the homeland:

Missioners are willing to leave home and country and to face difficulties in order to save souls, and, through the generosity of friends, they are able to gather little flocks which they lead to God. Yet, the work would be incomplete if it stopped there, if the Church were always to remain a foreign institution in the eyes of the native. To prove that the Church is Catholic, we need the living argument of a native clergy. The native priest is the best person to show that the Church is as much at home in China as it is in Europe and America.

Can we of Maryknoll here in China, limited to a few years of actual mission experience, train efficient Chinese priests?

We believe we can, because we trust in the Power of God who undoubtedly wishes His Gospel to be preached in China by Chinese priests.

But, can we find vocations? And, when found, can we preserve them from the contamination of a pagan atmosphere?

We have already found some. We have now twenty-three young aspirants for the priesthood, on whom we place much hope for the future; more are coming this fall. If taken young and kept long enough in the seminary, we know we can preserve these vocations.

---

The subscribers to The Field Afar are Maryknoll's boosters. Add a friend's name to our subscription list. On co-operation such as this, Maryknoll has been built.

---

### THE WORK DONE THUS FAR

In December, 1923, we opened at Yeungkong not a seminary proper, but what we may call a *Probatorium* where prospective candidates finished their elementary studies and prepared for the Minor Seminary. During the school year, 1924-1925, we had at Yeungkong nine boys, all of whom gave satisfaction and returned in September, 1925, with two new recruits. These boys, on account of upset conditions, could not be accommodated longer in Yeungkong; hence the seminary was located at Kowchow for a few months.

In the meantime, a house was being built at Kongmoon, the center of the newly established Prefecture Apostolic, and after Christmas, the seminarians, with their director, arrived. With dining room turned into a dormitory and the verandas made classrooms, all managed to carry on until June.

While the boys were home for vacation, the first section of the preparatory was built on the same property as the Kongmoon residence. It is two and a half stories high and covers exactly fifty-two by thirty feet of ground, yet it provides room for forty boys and two priests. It cost us six thousand dollars and is almost paid for, thanks to the generosity of friends and of the missionaries themselves, many of whom made real personal sacrifices in order to help us carry on this most important work.

We now have nineteen little seminarians—five in second year Latin, eleven in first year, and three in a preparatory class. Besides these, there are four boys, more advanced, who were sent by us to the Canton Seminary.

### COURSE OF STUDIES

We have adopted the program of the Canton Seminary with such modifications as were suggested by the needs and conditions of our own mission. The complete course extends over nineteen years.

Before entering the Preparatory Seminary, most applicants have completed the lower primary grades of the modern Chinese school system. This primary course is of four years' duration.

Then follows the Preparatory Seminary over a period of nine years. This course is divided into three different sections. In the higher primary grades (two years), the work of the lower school is continued. Two hours are given every day for Latin grammar, exercises, and the reading of authors. The middle school (six years) is equivalent in scope to the American high school, with the difference that Latin is always a major subject. Finally, one year is given to poetry and rhetoric and the usual college subjects. Latin is the language used in class, except for exercises in Chinese composition and rhetoric.

The course at the Major Seminary is six years—Philosophy (two years), Theology (four years). The other seminary subjects are taught in Latin. Attention is also given to Chinese preaching.

This is the curriculum followed in most of the seminaries in China. One modern language is often added. English is popular in South China and it is taught in most government schools. We shall teach it also.

The first class of our Preparatory Seminary proper was begun in September, 1925. We shall continue to add a class a year until the whole program is covered. In six years, we shall have prepared our first students for Philosophy, and, in twelve years, with the grace of God, we hope to see our first native priests ordained from this little seminary of ours.

Up to the present, it has been possible to spare only one priest for this work. He is assisted by two Chinese lay teachers.

### MORAL TRAINING

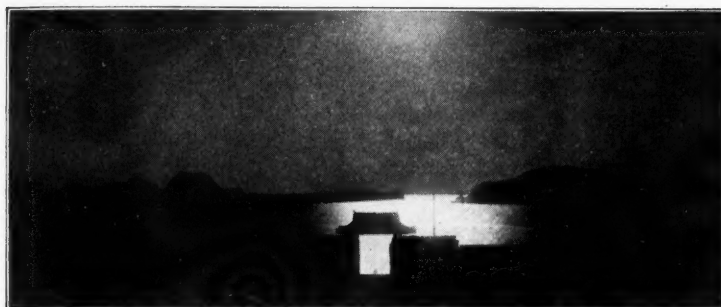
However carefully planned the curriculum may be, it is impossible to educate good priests without sound moral training. Of course, the moral growth of our students will be the direct result of the grace of God, operating especially through daily Communion.

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Have you moved? We should know your address. Please send it along with the old address, and thereby save Maryknoll work, time, worry, and money.

---

MAKE CHRIST LOVED



MOONLIGHT ON KONGMOON HARBOR  
*This view reveals the mission gate*

ion and weekly confession.

But it is our duty to use other means, divine and human, to make of them faithful and holy priests. We must strengthen the faith that is in them by proper religious instruction, by daily meditation, and by spiritual reading. We must try to keep before their eyes the example of Christ and of the saints to develop in them a personal sense of piety. We must shelter them, while they are young, from scandals and evil influences, and encourage, by the observance of a severe, yet kind, rule, the formation of habits of regularity, punctuality, and exactness.

We are trying to help this moral formation by the proper care of the body. No pampering nor luxuries are allowed. All eat native food, sleep on Chinese beds, wash their own clothes, sweep the classrooms and dormitories daily, and serve at table.

But the food is good and plentiful, the dormitories bright, airy, and easy to keep clean, the clothing adapted to the different seasons. Popular games, such as hand ball and volley ball, and simple gymnastic exercises are provided for in the new seminary.

This is an ambitious program. If it is the Will of God that He be served in China by Chinese priests, He will not refuse us the gifts of wisdom and strength nor the material means to accomplish this design.

---

The simplest method of sending money to Maryknoll missionaries is through the Maryknoll Treasurer, whose address is Maryknoll, New York.



RT. REV. JAMES E. WALSH, A. F. M.  
*Vicar Apostolic of Kongmoon*

#### COSTS

The cost of educating a student for the priesthood in this part of China can be estimated roughly at \$100 a year. The actual outlay during the last school year at Kongmoon was \$86 per boy. This year will be a little more. This cost account includes food, clothing, books, and native professors' salaries, but it makes, however, no allowance for the use of buildings and living expenses of the priest in charge.

Through the complete course of nineteen years, the training of a Chinese priest at Kongmoon should not cost us more than \$2,000. Twenty thousand dollars should be enough to provide buildings and equipment for one hundred boys. The expense is slight compared with standards in

America, and the prospective gain to the mission is enormous; so we felt justified in making a start.

It may seem strange to plan for so many priests when we ourselves are so few. We have now twenty-one priests in the Kongmoon Prefecture. Yet, in this little sector alone, there are 6,000,000 souls; there are still thousands of villages where a priest has never been seen, where Mass has never been said. Unless native priests come to help us, we shall not have the numbers to convert the pagans, and, at the same time, to take sufficient care of the Christians. The greater the number of priests we manage to train, the better it will be, provided we do not sacrifice quality to quantity.

#### AND NOW

We have succeeded, we hope, in setting forth a part, at least, of what is in our minds about the little seminary at Kongmoon. The outline should be enough to show that we have a serious need and intend to make a serious effort to meet it. But we must ask for help.

We mean not only financial backing, but we particularly ask each one who may read these lines to pray for us. Let each ask Our Lord to bless this, His work. Let him, beg Our Lady to protect our seminarians, present and future. Let him ask the Holy Ghost to send light and strength and understanding to all those who will be responsible for this seminary.

We must make, too, an appeal for funds. That we need to beg is evident. During the last twelve months, our friends have been very generous. Provision has been made for all but five of our boys. We wish to thank all who have made the present progress possible and assure them that they are always remembered in our prayers and Masses. However, we had to support five boys out of our own very slender purse, and financial worries still loom ahead.

We expect this fall twenty-five or thirty little seminarians and for these must be found food, clothes, and tuition.

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Laymen anxious to help the work of Maryknoll as Brothers should write for the booklet: "American Brothers and the Foreign Missions."

ADOPT A MARYKNOLLER

tion. Then, there remains the problem of a permanent seminary. The present house will serve for a few years at least, but it will be needed for other mission works and we shall have to build again. If we ever succeed in getting more than the actual running expenses of the establishment, we intend to start a seminary building fund which should reach at least \$20,000 if we are to provide for a hundred students.

#### OUR NEEDS

To put it mildly:

Seminary	\$20,000
Seminary Chapel	1,000
Seminary Lecture Room	500
Seminary Professor's Room	200
Seminarian's Annual Support	100
Seminary Altar	50
Seminarian's Room (in Dormitory)	25

For those who help in the training of priests, the blessings of God are abundant, but we are not, on that account, freed of obligations to our friends. Every Friday morning, the Maryknoll priests throughout the world offer their Masses for all benefactors. Every month, on the first, eleventh, and twenty-first, the seminarians will begin a novena for all the intentions of those who will have made it possible for them to answer the call of God and to prepare for the priesthood.

#### You who love the Little Flower

will be glad to learn of a new book in her honor.

The Rev. John P. Clarke, author of "Her Little Way" and "A Rose-Wreath for the Crowning of Saint Theresa," has now published

#### THE PILGRIM'S PATH

The author has combined chapters on the Little Flower with others on two kindred souls, Sr. Elizabeth of the Trinity and Sr. Benigna Consolata.

*Cloth bound. Illustrated*

**\$1.00, postpaid**

[Any profit derived from this book will be applied at the author's request to the Maryknoll Mission of Wuchow.]

Field Afar Office, Maryknoll, N. Y.

## THE TOIL-WORN HANDS

By S. M. J.

EASTER was late that year, and the sunlight which poured into Father Hugh's study brought with it a fragrance of spring blossoms. The college campus beyond the study windows was a vivid green. A group of young girls, bare headed and in white dresses, moved slowly across the sun-flecked expanse.

It was Stella Crane's sophomore year at an eastern college, but it was the first time her father had seen the place. He had come on from California to be with his daughter during her Easter vacation. This afternoon, she was with friends, and he had motored out from Philadelphia to visit Father Hugh, his pal of former days.

Father Hugh and Mr. Crane had not met since before the World War, a matter of a quarter of a century. Since then, Hugh Wharton had become a priest. James Crane had married, lost his wife, become enormously rich, and had centered all his affections on Stella, his only child, a beautiful girl now eighteen.

Mr. Crane had found an interested and sympathetic listener in Father Hugh. Yet, he somehow felt it difficult to broach the subject on which he particularly wished to consult his friend. After all, old Hugh was a priest. He very likely would not be able to understand about Stella. On the other hand, in spite of the twenty-five years' interval, Mr. Crane still looked upon Father Hugh as his most intimate friend.

Weighing these pros and cons, Mr. Crane absently took up a book and turned the leaves. It fell open, revealing a somewhat faded photograph of a very attractive woman. She was probably about the age of his daughter and had the same wealth of shining, fair hair. From under a singularly pure forehead, her dark eyes looked directly into his, large, eager, and filled with a glad expectation of what life would bring to her. Her slightly parted lips held the same eagerness and joy. She wore a simple, white dress of some shimmering material. Her hands were lightly folded in her lap

and they in themselves would have been expressive of her whole personality. Exquisitely molded, delicate, yet strong and splendidly alive.

Involuntarily Mr. Crane's gaze traveled to the writing under the photograph. "Gloria Pagès." Yes, that explained the something exotic in the girl's vibrant beauty. Then came a dash and the words, "the toil-worn hands, Easter Sunday, 1925." Underneath, in another line, was written, "Have confidence. I have overcome the world." The rather irregular handwriting was certainly his friend's. What could it mean?

Looking up, Mr. Crane found the priest's eyes upon him. "Excuse me, Father Hugh," he said. "I fear I am very indiscreet. But I never saw anything so utterly inappropriate as the title under this wonderful picture."

Father Hugh smiled. "What does she make you think of, Jim?" he asked.

The other man hesitated. "Well," he answered, "of course, I am no good at expressing myself. But I should say she was something like this Easter Sunday—radiant and pure, with the promise of a glorious summer beyond."

Father Hugh nodded. "She was all of that," he said, "but don't forget that Easter Sunday follows Holy Week. Easter lilies have the dazzling whiteness of martyrs' robes; they have been dipped in the Blood of the Lamb."

Stella's father threw out his hands in a gesture of revolt. "Not for her," he protested; "not for a girl like that. Life owes all that is bright and glorious to a creature like her. Her trust in life merited a reward."

"I don't wonder that you feel that way about Gloria," said the priest. "I will tell you what life gave her and you may judge for yourself of how her trust was rewarded."

"You will remember that my father died the year after you went West, and I was left the sole inheritor of the Wharton millions. This fact had great weight with Gloria's mother. I met Gloria and her mother that summer at Atlantic City. Mrs. Pagès was a widow, and, though in comfortable circum-

FOR ONE YEAR—\$1



stances, she was not any too well off. She was a wordly woman and she intended to make the most of Gloria's arresting beauty. I need not tell you that I had never seen anyone who could hold a candle to Gloria.

"We were engaged before the leaves fell. This photograph was taken the following Christmas. Gloria was almost eighteen.

"Mrs. Pagès wanted to go abroad with her daughter before we were married. We were both so young that we could afford to wait for a few months, she told us, and then, Paris was the ideal place for purchasing the trousseau.

"The date of the wedding was set for September. That was 1914. Gloria and her mother were still in Europe when the war broke out. I read of those first ghastly weeks and everything decent there was in me responded to the call. Somehow, I managed to get across and I enlisted in the French army. Mrs. Pagès was highly indignant, but Gloria understood.

"I don't need to explain to you how life in the trenches altered a man. You had a few months of it yourself. I lived through the interminable four years of mud, squalor, weariness, and slaughter. There were none of the frills of civilization there, and I was in immediate contact with the eternal verities—the less than nothingness of man and the healing, cleansing mercy of the Everlasting Arms. One thought helped me more than any other. Did you ever meditate on the toil-worn Hands of the Son of God?"

Mr. Crane shook his head. "Can't say that I ever did, old man," he answered; "you know that I am not very strong on that sort of thing."

"Well," continued the priest slowly, "I thought about them for hours, days, and weeks. Because of them, I grew to love the soiled, calloused hands of the comrades about me. More than once I have seen agonized hands of dying soldiers that resembled the pierced Hands nailed to the Cross. It was out of this ever-present thought

that my vocation grew. Gloria was still and is now and always will be the most wonderful of women. But I no longer wanted to marry her. My supreme desire was to enter the closest union possible with the Saviour of the toil-worn Hands. I wanted to become a priest."

The other man recoiled. "You were not such a brute as to break your promise to her," he asked.

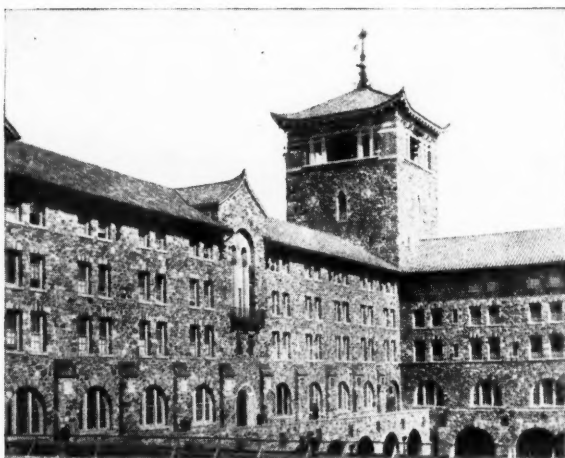
"I was coming to that," said Father Hugh quietly. "You shall judge for yourself.

"Gloria had done a lot of relief work back home, but she wanted to be nearer the front. At length, she persuaded Mrs. Pagès to go to Switzerland, and she took up a training course in a hospital. She had barely graduated when peace was declared. Mrs. Pagès was more than thankful that Gloria's "crazy notions" had not materialized.

"Gloria told me all this at Geneva,

(Continued on page 164)

## Maryknoll—America's Act of Faith



THE CATHOLIC FOREIGN MISSION SEMINARY OF AMERICA

### HELP IN THE BUILDING OF MARYKNOLL

This apostolic monument is destined to endure as a testimony to the lively Faith of American Catholics.

Send your quota to

The V. Rev. Superior, Maryknoll, N. Y.



THOUSANDS throughout the civilized world were deeply impressed by the sincere spirit of Faith of Catholic America, brought to light during last summer's Eucharistic Congress at Chicago. It is this same Faith that accounts for the origin and rapid growth of Maryknoll.

Are you grateful to God for *your* Faith, and does not this gratitude urge *you* to share this greatest of all gifts with a billion human beings who have never known its benefits?

INTEREST ONE FRIEND

## THE FIELD AFAR

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**TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD**

**C**ORPUS CHRISTI—the feast at Maryknoll recalls an ambition to light sanctuary lamps upon this earth where now the Body of Christ may not be tabernacled.

**I**F you wish to be a sharer in the work of the missionary, you must pay the price for it. The price is personal sacrifice and effort. That is God's way of saving the world.

We cannot hope for great mass movements into the fold. Not in groups, but one by one, soul by soul, Christ draws men to Himself, and He does His work in the world through single souls on fire with His love and tender with pity learned of Him.

**W**E can think of no greater service than the parochial school teachers can render to the apostolic Church than to light in the hearts of young Catholics the fire of zeal for souls.

Whether that zeal carry the youth later into the service of the Church (in the homeland or in the foreign fields) or whether it acts as a leaven to the laity, it is full of promise for the strength of the Church universal.

### COMMENCEMENT

June brings for hundreds of young Catholic men and women the end of school days and the commencement of the business of life, of an individual career. A prayer at this time to the Holy Ghost for guidance in the choice of a vocation will avoid many a regret and failure in the years ahead.

**H**ARDLY a letter comes today from any one of our missions that does not emphasize the school idea. We find, in fact, that the Asiatic youth of our generation has a real hunger for knowledge.

We are daily more convinced that our best efforts must be directed on the missions to the schools for boys and for girls, for those entering upon the ordinary duties of life, and, above all, for the future spiritual rulers of the Church in Eastern Asia.

**T**HE plan outlined elsewhere in this issue, by which openings can be made in dioceses with little or no embarrassment to all concerned, was tried out last spring in the diocese of Harrisburg, Pennsylvania. The churches were listed in seven divisions and six mission organizations were invited to appeal. The seventh division was left free for unexpected special appeals.

**A**RE you not afraid that people will stop supporting Maryknoll when they read of missions being looted in China?

People who are looking for an excuse not to help the Church's mission work might be influenced by this consideration, but the kind that we depend upon will know that progress is made through pain and that the Providence of God can make up for losses.

As a matter of fact, we received an unusually large gift from a well-known business man precisely in view of troubles abroad.

**A**ERICAN visitors to Hong Kong are impressed when they see the new Holy Spirit

School, opened some months ago by the Maryknoll Sisters.

This school is one of a few Maryknoll activities that should and doubtless will be self-supporting.

At present, the Holy Spirit School occupies a rented house well up on the Rock. It is patronized by about one hundred Chinese girls who seek a thorough education in Chinese and English and who desire to prepare for matriculation examinations in the Hong Kong University or elsewhere.

**W**HEN the idea of a foreign mission seminary for the United States was first broached, many feared that vocations could not be found here. This fear was expressed, as a rule, by strangers, but it was noted occasionally in our own country. Others feared that such vocations would mean so many less for the needs of the Church at home.

Twenty-one young levites will be raised to the priesthood this year—all destined for the Maryknoll mission service. This is our largest group—larger, too, than we expect for some time and not so large as we hope for some day—but not enough to supply the actual demand made on us by the several missions confided to us by the Holy See.

And we have reason to believe that for every one of these twenty-one destined to labor in foreign lands, more than one vocation has been developed for the work at home. We know of at least a score who were interested and stimulated by the Maryknoll activities and who are now scattered through various dioceses in the United States.

**STRINGLESS GIFTS BEST**

MARYKNOLL has been spreading steadily and now is anxious to "dig in" and strengthen foundations. It is fine to trace a line over the faded globe that stands on the recreation room table, and to note the gradual circling of this little ball of earth, but the supply must be kept up and made more perfect in order to do justice to the work that has been put up to us to do.

We urge our friends to find other friends for us and to encourage valiant young souls to join with us in this great movement.

THIS month of June marks the sixteenth anniversary of the foundation of the Catholic Foreign Mission Society of America, and the twenty-ninth day will be observed by its representatives "along the line" from New York through Pennsylvania, California, Washington State, Honolulu, Korea, Manchuria, South China, and Manila to Rome, where the organizers in 1911 together received from the late revered Pope Pius X their commission and his precious benediction.

A prayer, please, that Maryknoll may continue to enjoy the favor of God.

THE daily press carried recently a news item stating that a former premier of China, an ardent Catholic, had renounced worldly honors and sent to the Holy Father the military and diplomatic decorations awarded to him during his public career.

We are not surprised at this announcement, nor need one be surprised as years advance to see goodly numbers of our oriental fellow Catholics, not only Chinese, but Indo-Chinese, Japanese, and



THE BOY CHRIST AND HIS COUSIN JOHN—LATER THE BAPTIST

Koreans, rise to the high supernatural level of self-denial and self-effacement.

Already there are splendid types of Catholic laymen in each of the countries above named.

AMERICAN Catholics should watch the development of Catholic education in China. This is of vital importance as any intelligent reader of current events in the Orient will realize.

Most of the Maryknoll missionaries are stationed far from Peking where the American Benedictines have projected a university, but they are anxious, so far as they are able, to cooperate with such a worthy enterprise.

On this subject, Bishop Walsh writes:

Thomas Chan of Tungchen is the first contribution of the Kongmoon Prefecture to the new Catholic University in Peking. He graduated in June from the Sacred Heart School in Kichow, and he gave such promise that the mission is making a sacrifice to let him pursue higher studies.

It is a distinct pleasure to be able to further in a small way the work of the American Benedictines by sending them an occasional student as finances permit.

The university is decidedly in its infancy, nor is the infant any too robust. Trials came to it early and one of the greatest was the loss by death of the celebrated

Chinese scholar, Mr. Vincent Ying, who acted as dean of the faculty. However, the new enterprise has weathered its first head winds and now has its first unit, a Chinese middle school, in actual operation.

Catholic education in China is looking up. The Church will probably never feel called upon to furnish an elaborate educational system for an entire pagan nation, but it is interested in maintaining a certain number of strong schools for its own people and for their well disposed neighbors. The Peking institution is a needed link and should receive the support of those who are interested in Catholic education in China.

*It is a good sign when the aspirant missionary recognizes his own shortcomings provided this recognition goes hand in hand with a filial confidence in God. Mission work is supernatural, a work of divine grace. "I have planted, Apollo watered, but God gave the increase," said St. Paul.*

#### SLIDES OF THE EUCHARISTIC CONGRESS

SEVERAL Maryknoll missionaries in China and Korea are eager to obtain slides of the Chicago Eucharistic Congress. There has long been an idea in these countries that all Americans are Protestants. Such slides as these would go a good way toward correcting this impression.

Perhaps some reader has a set of slides of the Congress which he, or she, no longer needs. Maryknoll knows where a good set is available for \$50, the only drawback being that Maryknoll has not the \$50 to spare. This is an opportunity to serve your Eucharistic King and to make Him known in pagan lands.

PUT MARYKNOLL IN YOUR WILL

# SCHOOLS—THE IMPOR

*Being a True Story by the Rev. P. H. Cleary*



*Photo from Fr. Cleary*

## PUPILS OF HOLY MOTHER SCHOOL, MARYKNOLL MISSION, PENGYANG, KOREA

*The school, a pressed mud building with a low-tiled roof, shelters three grades. The structure that towers above it is a three-story brick school conducted by the Presbyterians. In the city of Pengyang, there are at least fifteen similar Protestant schools—also a Union Christian (Protestant) College*

**"M**UCH against the little one's wishes, her pagan parents hoping thus to placate the evil spirit which was dragging their little girl to the grave, called in the witch doctor who beat her tom-toms, chanted her melancholic melodies, and executed her strange dances about the child for hours.

"It was in vain, however, for little fourteen-year-old Yang Bo Bee grew worse, and it was evident she was going to go. Through it all, she clasped a little paper-covered book, *Sib Y Dan*—*Twelve Prayers*. Her pagan relatives tried again and again to take the book from her, but at such times she seemed to go into a frenzy."

Sister Maria was speaking, a native Sister of St. Paul de Chartres, who, with a companion Sister, has charge of our girls' school here in Pengyang—Holy Mother's School. She narrated vividly to me the events which had transpired at the little Korean house on the opposite hill of the city, from which she had just returned.

She continued animatedly, almost breathless at times, an unmistakable

mist in her eyes: "Her parents told us that finally, as nothing else would quiet her, they let her have the book, and, obeying the constantly repeated request of the child, sent for a Catholic woman who lived in the neighborhood.

"Meanwhile, little Yang Bo Bee, for that was the child's name, became perfectly calm again, smoothed out the well-thumbed pages of the restored prayer book, and murmured over and over again the prayers she had learned at our school years ago."

"How long ago?" I interrupted.

"Five years ago, Bo Bee studied at Holy Mother's School for one year. She was a delightful child, her clothes always dirty and ragged, it is true, but her smile and simplicity so engaging that one soon forgot the rags and the dirt.

"When Bo Bee did not appear at the opening of school the following year, I learned that her parents were too poor to continue to pay the monthly fee of seventy sen (thirty-five cents). I wanted to tell her to come anyway, but there are so many poor here who

cannot attend our school for the same reason that it is impossible to forgo the fee for some and not others, and, as Father knows, it would be financially impossible to run the school if we did it for all."

I nodded assent, and Sister Maria continued her story.

"The Catholic woman who had been sent for soon arrived and asked the sick child what she wanted.

"Baptism," was the prompt reply.

"Why?"

"I want to go to heaven where God is." A little questioning showed that the girl remembered and realized the fundamental points of doctrine we had taught her when she was with us here. With a little added instruction and exhortation, the Catholic woman baptized her and then came to tell us the child wanted the Sisters, her old teachers, to come to her.

"We dropped everything. Little Maria"—note, dear reader, no longer Yang Bo Bee, but Yang Maria—the Sister continued, "was conscious but very weak when we arrived. She was ab-

**GET THE MITE BOX HABIT**



# IMPORTANT QUESTION

Fr. P. H. Cleary, Catholic Mission, Pengl'ang, Korea

sorbed in one idea, 'going to heaven.' Her greeting to us when we entered was: 'Sisters, I am going to heaven!' She was too weak to attempt to say anything more, save an occasional murmur, 'Jesus—Mary!'

"Soon she became unconscious, the beloved, dilapidated, ragged little *Twelve Prayers* still clasped tightly, and died just before we came away."

Sister Maria dropped her eyes as she finished her story and started for the door. She turned as she reached it, saying, "*Sin Boo Nim* (Father), there has been consolation enough today to make up for all the hard things during the five years since we taught her here in school"—and was gone.

I sat in my chair. The boy came in to set the table for supper. I hardly noticed him, just sat there gazing at

the wall scarce three feet away, but seeing 'way beyond it, it seemed. I don't know when I made an evening meditation with greater ease; there were just two points: "I want to go to heaven where God is," and "Five years ago—for one year."

It seemed incredible that a little pagan child who had never before known Christian contact or influence should be so thoroughly imbued with faith in the great truths in so short a time, and that the conviction should live so long in totally pagan surroundings, the Christian contact broken.

Perhaps it seems not strange to you—but you know not the hardness of the pagan heart; you know not how few, comparatively, respond of those who hear of "many—called" and "few—chosen." Do not misunderstand me—*comparatively*, I say.

Little Maria had evidently had baptism in mind and heart through the five years, but she knew she could not be baptized until the consent of her father had been obtained and the promise that when her marriage time came, she should be given to a Catholic and not sold to a pagan.

The promise is hard to wring from pagan fathers who are poor, and, frequently, even when bestowed, is not kept. Just a few days ago, I had a verbal battle with a father who had sold his sixteen-year-old daughter to a pagan for marriage, the price being—you wouldn't believe it; it's a most illuminating commentary on Korean poverty—exactly 45 yen (\$22.50). He had had an offer of 40 yen (\$20) from another, but had held out for the second bargain.

And it isn't because they like to sell

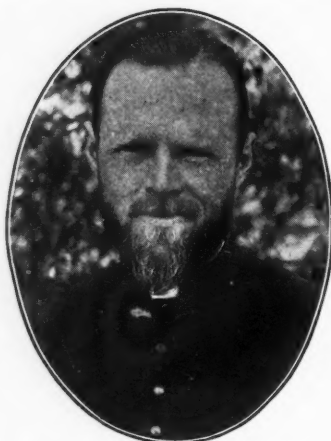


Photo from Fr. Cleary

## THE GRADUATING CLASS (1927) OF HOLY MOTHER SCHOOL, PENG'YANG.

Six teachers are in the front row. At the extreme right of the photograph is Fr. Kim, the Korean pastor. At the left is Fr. Cleary, who is at the beginning of his fifth year in the Orient

FOR LIFE—\$50



WHO IS WHO IN PENGYANG  
*A beard that was and is not*

their daughters that they do this, but from absolute need of money. The father referred to above gave as his defense that it was the only means left him to escape from a debt which had been hanging over him for three years.

Maria knew her father was poor; that he would never consent. But with death coming, ah, that was different—no chance now for him to sell or to give her in marriage. The Sisters had taught her that in danger of death, there is none who may not be baptized if the person wishes it. "I want to go to heaven where God is!"

I thanked God for the two zealous native Sisters of St. Paul de Chartres who, trained by the French Sisters of the same congregation in Seoul, are splendid tributes to the zeal, piety, religious perfection, and high ideals of those who directed their early formation. To them, under God, thanks for whatever good is done at Holy Mother's School. I blessed good Bishop Mutel and their Sister Superior for leaving them here with us until our Maryknoll Sisters are able to take over the work.

How noticeable it is, I mused, that incidents like this always come from the girls' schools. I have yet to see anything of the kind among the boys, most of whom, it is true, seem to prefer the government schools to ours. From the point of view of merely secular education, of course, we cannot

**Y**OUNG men who have conceived the desire to become foreign missionaries of Maryknoll and whose college education is sufficiently advanced to allow them to enter on the study of Philosophy, should communicate with us at an early date.

The course of Philosophy covers two years and is followed by four years of Theology.

Correspondence may be directed to the V. Rev. Superior, Maryknoll, N. Y., who will see to it that all necessary information is provided.

blame them; our schools are as yet a very poor apology.

The words of that bishop who has the "benefit of years" in Korea again came to my mind: "Keep to your schools, especially those for girls. I look to the mothers of the next generation, educated in Catholic schools, as the hope of the Church here. The prospect among the boys of this generation, educated as they are in pagan government schools, whose main tenets seem to be evolution and atheism, is not too bright. But the children of Catholic educated mothers—well, we may hope."

Our girls' school here in Pengyang, Holy Mother's School, the largest in our Korean Mission, has two hundred and fifty pupils, of whom fifty are Catholic; six grades, six teachers—two Sisters and four lay women, two of whom are Catholic, two pagan.

Fr. Kim, my Korean pastor here, is the principal; I the "looker-on," learning more from the school, I think perhaps, than anyone connected with it. Four grades of it are in two little mud houses, one of which has a fine camouflaged "façade" one half a brick thick; the remaining two grades, Fr. Kim and I divide between us—he gives them the end room of his house, and I give them one of the two rooms of my "Korean Kastle."

This school is a promising constant source of conversions. We baptized one from it last Easter, four on the Feast of the Assumption, and one at

Christmas. Of these, one has married and moved away; three are daily Communicants; two, weekly—and they also would receive Holy Communion daily, but, in one case, the child lives too far away, and, in the other, the mother is dead and the little one has to prepare the morning rice for the family.

Many of the others have asked for baptism, but we are unable to give it to them because of the lack of consent of parents and the refusal to give the matrimonial assurance required.

Here is the present situation: we must have a building for the girls' school. The present condition of having the various grades scattered here and there is just an attempt to make the best of a trying situation. We can never hope for government recognition while these conditions exist.

I have the little Third Graders shouting their lessons at me from the next room all day long—I'm supposed to be studying, too, but it's tough competition; you should hear oriental children studying if you want a realistic interpretation of bedlam. You remember I said they have one room of my "Korean Kastle." That leaves me the other room, whose center beam my head touches when I rise on tip-toe, a space eighteen by nine feet all to myself with



Photo from Fr. Cleary

#### A CHILD OF GRACE

*She asks for baptism, but her father, as yet, refuses consent*

PRAY FOR MISSIONERS

nothing to put into it but bedroom, dining room, recreation room, study, office, and reception room.

Those Third Graders and I have lived in our "Kastle" now for about eighteen months. The arrangement isn't at all conducive to physical efficiency—though, except for a little spell of typhoid fever last fall, I have kept remarkably well—but it is necessary yet for a while. We can start no building here till we get the land we need.

This will some day be our "Cathedral Compound," you know, since Pengyang is the largest city—population about one hundred and ten thousand—in our Korean Mission and second largest in Korea. The present compound is well situated on a hill overlooking the city, but it is too small, being hemmed in on all sides by native houses and lots. It is this land which we must have—already high priced enough, but the moment we start to build it will go still higher. We must get it therefore before we put one brick on another.

By saving the stringless gifts of friends during the year and a half in which I have been in Pengyang, I have been able to buy four of the twelve lots needed—it's the *land* we want; the shacks on it are for the most part worthless—at the cost of 7,000 yen (\$3,500). It will take approximately twice that amount or \$7,000 to secure the remaining eight. And we've got to have them.

This is openly and frankly an appeal to you, dear reader. The acquiring of that land is a necessary premise to the girls' school proposition, the key to the situation. Who is going to send me that \$7,000? I hope you are the predestined mortal. But listen—don't leave it to that other reader. He isn't going to do it.

I have wandered far from my "evening meditation," but I always have been troubled with distractions at meditation time, and I assure you the school problem is the biggest distraction I have these days.

At Little Maria's funeral, all the girls of the school were present. Fr. Kim was away, so I performed the

#### JOHNNY SCHMOKER

The Maryknoll Superior reports that one of his most amusing experiences in Korea was the rendition of a famous (?) song entitled "Johnny Schmoker," by a group of Korean boys at Pengyang.

The occasion was a "grand reception" to the visitor, and the gathering included some five hundred people, men, women, and children, all except the babies in white, arranged according to sex on each arc of a semicircle.

The Superior had more than once heard "Johnny Schmoker" at Maryknoll and always had found it a very ticklish experience, upsetting gravity and gradually rising to a climax of hilarity.

At Pengyang, when six youths stepped out, he was expecting some Korean song which he knew that he would not understand, but which he was prepared to endure and even to enjoy.

To his surprise, the youngsters started "Johnny Schmoker." It might have made a horse laugh, but not so the high-hatted, majestic Korean lords whose faces never twitched during some ten verses. Nor did the young singers themselves know more than their elders the fun behind their words and gestures. But the women, young and old, seemed to sense the spirit of the number and smiled to their hearts' content.

How Fr. Cleary ever trained those Korean boys to sing "Johnny Schmoker" will always remain a problem to the Superior of Maryknoll.

**YOUTHS** ready for or preferably in the High Schools who are planning to devote themselves to the work of foreign missions, are invited to send to Maryknoll at this time for information about our Preparatory Colleges.

These are located at Clarks Summit, Pennsylvania, and at Los Altos (Mountain View P. O.), California, but all preliminary communications should be addressed to the V. Rev. James A. Walsh, Maryknoll, N. Y.

BE A PROPAGANDIST

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For further notice, see page 57.

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#### Field Afar Office, Maryknoll, N. Y.

ceremony, at the close of which I did my best to drive home to those assembled the significance of the child's burial from the Catholic Church, her remembrance of baptism, God and heaven and hell, her desire "to go to heaven where God is," her present eternal happiness.

Maria's mother is now preparing for baptism; her father has also declared his intention to receive it, but seems to be "thinking it over" at length before taking positive action.



# SEMINARY THROUGH THE ROSE

THROUGH a happy coincidence this year, ordinations at Maryknoll and the solemnity of Corpus Christi occur on the same day. The ordinations are held in the conference hall, which is at present used for a chapel. The space is limited, and not all who would like to attend can be accommodated. However, some day there will be found a generous soul who will enable Maryknoll to erect the chapel outlined in the seminary blue prints and then there will be plenty of room.

This year, twenty-one are eligible for the priesthood. One candidate, who is studying in Rome, will be ordained in the Eternal City. These young men are as follows:

Thomas J. Plunkett, Providence, R. I.; Silvio R. Gilbert, Wilsonville, Conn.; Joseph P. Ryan, Worcester, Mass.; Stephen V. Hannon, New York City; Maynard J. Murphy, Montreal, Canada; Francis J. Connors, Peabody, Mass.; Howard C. Geselbracht, Chicago, Ill.; Edward J. Halloran, Buffalo, N. Y.; John D. Gallagher, Dorchester, Mass.; Mark A. Churchill, Mason City, Iowa; Charles F. McCarthy, San Francisco, Cal.; John J. Driscoll, Philadelphia, Pa.; James E. McDermott, Worcester, Mass.; John Tierney, County Cavan, Ireland; William M. O'Brien, Chicago, Ill.; John F. Buckley, Somerville, Mass.; Edward Barron, River Rouge, Mich.; Thomas G. Ray, Peabody, Mass.; Armond Jacques, Windsor, Ontario, Canada; Mark A. Tennien, Pittsford, Vt.; John F. Hugues, Philadelphia, Pa.

After the impressive ceremonies, the newly-ordained bestow

their blessings and then go to the refectory for the ordination dinner. At the same time, the women guests dine under the trees on the convent lawn or in the large shipping room where ordinarily copies of *THE FIELD AFAR* are wrapped. The Sisters are crowded and have little extra space, but somehow they possess the knack of providing for one more and of doing it graciously.

In the late afternoon, the day is brought to a fitting close with the Corpus Christi procession. Headed by the crucifix, the newly-ordained priests, the seminarians, and auxiliary Brothers proceed from the chapel to the front steps of the Seminary where they are joined by the Sisters.

Chanting age-old melodies, the procession moves between long rows of visitors across the lawn to an altar erected under a large maple in front of Rosary House. There the Lord of the Missions receives the adoration of His Maryknoll family and is raised in blessing over them. The second Benediction is given in the novices' chapel where hymns are sung by the Sisters' choir. Then

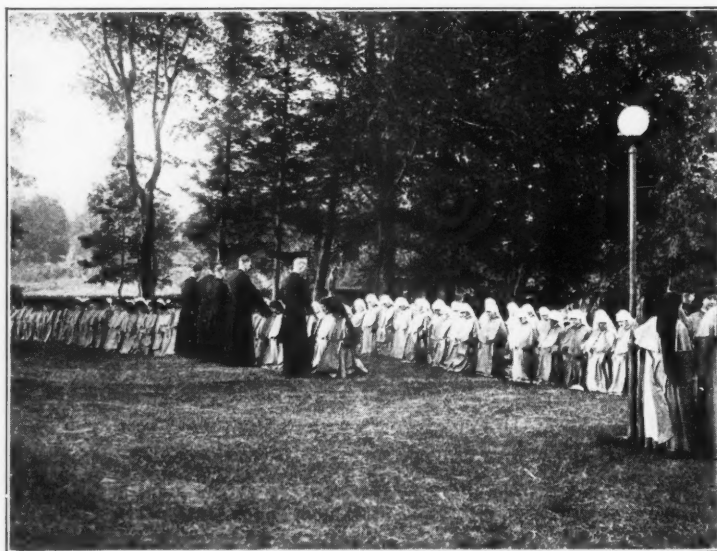
the procession returns to the seminary chapel and the final Benediction takes place.

On June 29, Feast of SS. Peter and Paul, will be celebrated the sixteenth anniversary of Maryknoll's foundation. Starting as a group of "two or three gathered in Christ's name" at Hawthorne, New York, Maryknoll, including the congregation of Sisters, has passed the five hundred mark with representatives in many lands.

Those who are not too far away return to the Home Knoll to attend the solemn Mass offered in thanksgiving for the providential care which the Society has received from God. In the afternoon, there is an annual baseball game between priests and seminarians.

June is not only a month of holidays; it has its serious days as well. Examinations this year appropriately follow Pentecost, the feast of the Giver of Wisdom and Understanding.

Besides the written tests, there are the oral "exams" which never fail to produce their quota of quaking knees. Perhaps it is not



AN AFTER-ORDINATION SCENE OVER ON THE CONVENT GROUNDS

INQUIRE ABOUT ANNUITIES



the most pleasant thing in the world to face a committee of professors, but somehow no one seems to be the worse for the ordeal unless it be the weary inquisitors. In addition to taking the regular examinations, eighteen students tried for the degree of Bachelor of Sacred Theology offered by the Catholic University of America.

Maryknoll Seminary continually seeks to advance its educational standards. During the past year, the development of the library has been a great step towards the completion of the institution. The permanent library is now a reality, and half of its spacious shelves are lined with some twenty thousand books. Practically all the volumes have been given by generous benefactors and include several collections provided by the wills of deceased priests.

The scholastic year brought many lecturing visitors to the center. Friends with a worthwhile message are doubly welcome and have *done* much to increase the students' fund of knowledge.

Dr. Frederick J. Kinsman gave a series of lectures on five of the Church's great scholars, St. Ambrose, St. Jerome, St. Augustine, St. Leo, and St. Patrick. Dr. Kinsman, who before his reception into the Catholic Church by Cardinal Gibbons, was the Episcopal bishop of Delaware and professor of history at General Theological Seminary, New York City, has been lecturing before several institutions of learning in the eastern states. Maryknoll feels privileged to be included in his itinerary.

An instructive lecture on methods of collecting anthropological information was given by Dr. H. L. Shapiro, assistant curator of physical anthropology, American Museum of Natural History, New York City. Dr. Shapiro demonstrated the use of instruments employed to determine the width of the head, facial angle, and other physical classifications of the human race. He praised "the valu-

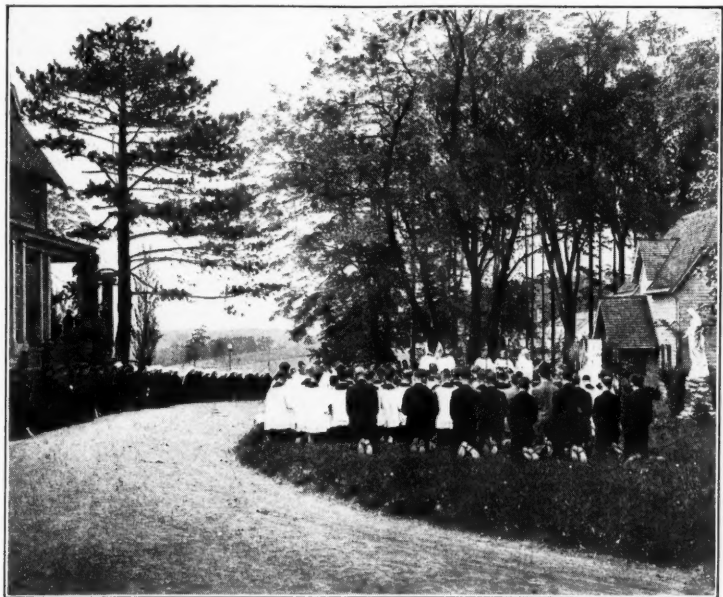


AUXILIARY BROTHERS AT THE CLOSE OF THEIR YEARLY RETREAT

able contributions to anthropology made by scholarly missionaries of the Catholic Church."

The Rev. Richard Ranaghan, of the St. Columbans Fathers, presented six reels of motion pictures showing the Vatican Mission Exposition and the work of the Irish

society in China. Rev. A. M. Thibbetts, S. J., vicar delegate of northern Mindanao in the Philippine Islands, brought stereopticon slides of scenes near St. Paul's hospital, Manila, which recently was placed under the care of the Maryknoll Sisters.



THE HALT FOR A BLESSING IN THE CORPUS CHRISTI PROCESSION

**READ MARYKNOLL BOOKS**

Maryknoll Brothers—the smallest but rapidly developing group of the Maryknoll family—are not unmindful of the advantages that follow from special training. Very insistent have been the requests coming from the mission superiors for Brothers to take over the dispensaries and secretarial work at the central mission stations, as well as to act as instructors in the vocational schools. Already six Brothers are serving in such positions. But it is only a start.

With a view to greater usefulness, a group is now in training at the Mercy Hospital in Scranton. Several more are studying secretarial work and office management under an experienced supervisor at the Mother-House. One Brother is being trained in pharmacy. Still others are learning carpentry, automobile mechanics, or the principles of modern farming and poultry raising.

Yes, they are all busy and—happy. They have found peace of mind and joy of heart in the knowledge that they are doing their bit for the spread of the faith, as Brothers.

#### A KITCHEN DISAPPOINTMENT

The Maryknoll Seminary kitchen is good to look upon and makes a notable impression on every visitor who catches a glimpse of it.

It cost much, of course, because it must supply the needs of many and is built to last. We found that it actually called for an expenditure of twelve thousand dollars and we had the courage to ask the sum through the columns of our stand-by.

We asked not once, but often, and we suggested that it would be a fine idea for some woman's organization to sponsor that particular need. But like so many appeals, it found its way back to the pigeon hole marked "try it again."

A short time ago, when looking over a certain publication, we thought we saw a photograph of the Maryknoll kitchen and under it the caption "gift of a friend."

But—it was the picture of another college kitchen—and we woke up.

#### MARYKNOLL AT SIXTEEN

MARYKNOLL will be sixteen the twenty-ninth of this month. Sixteen is usually considered an enviable age, not to call it "sweet," and Maryknoll has many causes for happiness on this anniversary.

It is expected that the Society's first bishop, Bishop James E. Walsh, Vicar Apostolic of Kongmoon, will be consecrated at Sanctian Island, the sacred spot of the Maryknoll Missions, on June twenty-ninth. The first native Chinese priest from the Maryknoll Missions has already been ordained. The Society has four Missions in China, one in Korea, and is at work in the Philippines and Honolulu. In the United States, God has prospered the Maryknoll foundations, and a second Preparatory College has been opened at Los Altos, California, within the past year.

To whom, under God, is the gratitude of Maryknoll due?

To the many loyal friends and benefactors among the Catholics, priests and laity, of America who have given spiritual aid and the material means for the Society's works. To these generous friends of the missions and of Christ, Maryknoll extends an expression of heartfelt thanks on the occasion of the Society's sixteenth birthday.

(Continued from page 155)

where I went immediately after the armistice. 'Mother was always so anxious about my hands,' she said; 'she thought the nursing course might roughen them. I had to use all sorts of creams and lotions.' Then her eyes filled with tears and she looked at me pleadingly.

"O Hugh," she asked, 'do you feel that way? I am so tired of it all. I should like to be a Sister of Charity in some pagan land and wear my hands to the bone in the service of Christ.' The words had no sooner escaped her than she realized how she had betrayed herself. 'We all have our dreams,' she added in a frightened, apologetic way.

"I took one of her beautiful hands and raised it to my lips. 'I, too, have been thinking about the toil-worn Hands of the Divine Carpenter,' I said, 'and your dreams are mine. Shall we both enter His service?'"

"'Thanks be to the dear Lord,' answered Gloria, and her eyes shone with the joy and wonder of life.

"Gloria entered the Institute of the Franciscan Missionaries of Mary at Rome, a few months later. I also journeyed to the Eternal City and began my studies for the priesthood.

"Mrs. Pagès behaved rather badly. She broke off all relations with her daughter, but she could not prevent her entering the convent, as Gloria was now of age. She attached most of the blame to me. Nothing could shake her



THE JUNE EXAMINATIONS—A SNAP (?)

GET THE MITE BOX HABIT

belief that I had broken the engagement and that Gloria's wounded pride had found refuge in the cloister. But she was a good woman at heart and loved her daughter dearly. They were reconciled before Gloria's clothing took place. The young novice received the name of Sister Ancilla, the handmaid of the Lord.

"Six years later, when I was ordained, Gloria had already been for some time in China. Mrs. Pagès now made a rather astounding proposition. 'I want to see my daughter before I die,' she said, 'and you are the natural one to come with me.'

"My bishop made no objection to the project. He claimed that the journey would profit me greatly, as it would give me a glimpse of the Church in her most essential function, the missionary aspect. I represented to Mrs. Pagès all the discomforts that a trip to an inland Franciscan Mission of China would entail, but the little lady was obdurate. 'I don't believe they are taking proper care of Gloria,' she stated; 'I must see for myself.'

"She stood the jolting in dirty litters and mule carts with a silence that was nothing short of heroic. My heart bled for her when we reached the filthy, reeking Chinese city where the convent was located, but still she said nothing. The convent itself was a poor sort of place with a tiny, bare parlor.

"*'Sister Ancilla is in the dispensary,'* the Mother Superior told us; 'I shall send her word to come to you. The dispensary is so crowded and close that you would not be comfortable there.'

"I saw that Mrs. Pagès was trembling. 'Why did you put my daughter in the dispensary?' she demanded. 'A girl who has been brought up as she has to tend those dirty Chinese! At least you could have put her in a school.'

"*'We did not need her in the school,'* said the Mother calmly, 'and the Sister in the dispensary had just died when she arrived. Her coming was providential.' Then she rose, and bowing, left the room, for Sister Ancilla was at the door.

"Gloria looked like a woman of forty, all but her eyes. They were

more splendid than ever. She was terribly emaciated and the skin of her sallow face was drawn and lined. A stranger would have thought her ugly. I did not dare to glance at Mrs. Pagès."

James Crane examined anew the girl's face in the photograph he was holding. "It must have been horrible," he said, "stripped of so much beauty."

"No," answered the priest; "can't you understand, Jim? Gloria's beauty was not faded; it was merely transplanted into eternity. The flowers of Christ's Mystical Garden are fadeless. All the glory of the King's daughter is within."

Stella's father shrugged his shoulders. This language was beyond his ken. His sympathies were all with the mother.

"All at once," continued Father Hugh, "I heard Mrs. Pagès cry out, 'Show me your hands, Gloria; I know they are ruined.'

"Sister Ancilla smiled, and, withdrawing her hands from her wide sleeves, she extended her arms. My own first impression was one of horror. Her hands were unrecognizable. They were swollen, calloused, and covered with scabs. 'It's a kind of skin disease,' she explained. 'I caught it from my patients.'

"As I looked at those terrible hands, I suddenly realized all their beauty. I saw beside them other Hands, pierced and bleeding, such as are pictured on the Franciscan coat of arms. Sentences came to me from the finest poetry the world has ever known: *Thou art all fair, my love, and there is not a spot in thee*; and again, *My Beloved to me, and I to Him who feedeth among the lilies*."

Father Hugh fell silent. He was once more beholding Sister Ancilla of the toil-worn hands. "Is she still out there?" asked Mr. Crane, in a hushed voice.

"Oh, no," answered the priest; "on an Easter Sunday, twenty years ago, she joined the company of virgins who follow the Lamb whithersoever He goeth."

"And the mother," asked Mr. Crane, "did she ever understand?"

"Not then," answered his friend; "not for years. But, thank God, she

was nearer to understanding before she died. I have told you that she was a good woman at heart."

There was a rap on the door and Father Hugh's housekeeper entered. "Excuse me, Father," she said, "but a man is out there who is very anxious to see you." The priest nodded to his friend and left the room.

James Crane sat motionless in the sunlit study, his thoughts dwelling on the faded photograph. More than an hour slipped by, but he was unaware of it. He, too, was beginning to apprehend in some dim measure the undying beauty of a spouse of Christ.

At length, Father Hugh returned with apologies for his friend's long wait. "I did not notice it," answered Mr. Crane; "I was thinking of what you had told me. You see, my little girl wants to become a missionary Sister too; she wants to go to Maryknoll. The whole idea seemed to me absurd, impossible, but now—"

"Yes?" prompted the priest.

Stella's father considered once more the picture and a last pang of revolt tore at his heart. Gloria—Stella—the toil-worn hands finally pierced and bleeding—then he conquered himself and knew a great peace. "Now, I dare not stand in her way," he finished simply.

Father Hugh raised his eyes to the crucifix on the study wall. "Have confidence," he said in a voice which held not the smallest shadow of a doubt. "Have confidence; He has overcome the world."

#### PRIEST-FRIENDS

I shall welcome the sample copies of THE FIELD AFAR for distribution among the people of the parish. It should not be difficult for any priest to find words of high and hearty recommendation of either your work or publication.—*Rev. Friend, N. H.*

It is surprising how quickly your Society has grown. I am very happy that one of my boys, and a truly noble one, is now studying in one of your institutions in California. May God increase the number of such vocations!

American missionaries in China are strengthening the Church in this country by the mysterious working of the Communion of Saints in the Catholic Church.—*A Western Bishop.*

#### PUSH OUR CAUSE

# FATHER CHIN



Dear Juniors:

You are all as busy as bees, I'm sure, hustling along the last days of school.

While you are saying good-by to books and desks, the boys and girls in a tropical clime are just settling down to theirs after the vacation months.

Although June spells v-a-c-a-t-i-o-n for Sammy American, and s-c-h-o-o-l d-a-y-s for Felipe Filipino, still, for all God's children, one thing it spells the same, The-Month-of-the-Sacred-Heart.

Junior missionaries, have you a real devotion to the Sacred Heart? We can test our devotion by our prayers. Do you pray for the things which are dear to the Heart of Our Lord—the triumph of His holy Church, the conversion of sinners, the salvation of those millions of pagan souls for whom He died?

The great Saint Teresa used to grieve because many people pray only for the things of earth—joys and honors and riches—and never ask the loving Heart of Jesus for the better things that will last forever.

Let us make the interest of the Sacred Heart our interest.

Devotedly,

*Father Chin*

EVERY CATHOLIC SCHOOL AND LIBRARY IN THE COUNTRY should have copies of this book on the shelves. The pupils of the upper classes in our parochial schools and academies should be led to write essays on topics derived from its pages.

—*The Messenger of the Sacred Heart*

(See the advertisement on back cover of this issue.)

A MITE A DAY

## WHAT OTHERS SAID

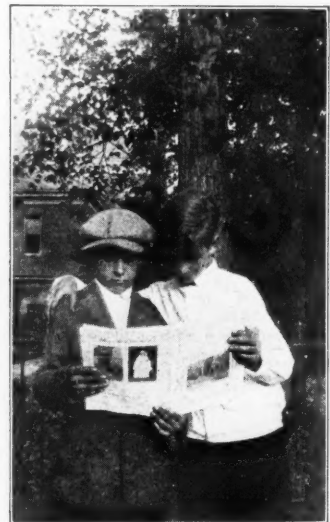
I AM a Fifth Grade boy. Since I have read the book of Théophane Vénard, I have changed my ideas. I, too, want to go to China and teach the pagans the true religion, and I, too, want to be a martyr.—*Arthur E. Doherty, Portsmouth, New Hampshire.*

The part I liked best about "A Modern Martyr" was that he had a good loving heart to do what Our Lord wanted him to do. I am sure Father Eusebius will be pleased up in heaven when he hears that America is learning about his dear brother Théophane.—*Madalene O'Brien, St. Mary's School, Grade 6, Stuart, Iowa.*

The reading of "A Modern Martyr" has increased my zeal for missionary work. It has also made the path of sanctity seem easier and simpler.—*Esther Goetzinger, St. Rose Convent High School, La Crosse, Wisconsin.*

When thinking of the tortures Blessed Théophane and some of the Christians of Tongking went through, I ask myself: "Could I go through those tortures for my faith, if it would ever come to it here?"—*Alphonse Kneese, St. Anthony's School, Grade 7, St. Louis, Missouri.*

"A Modern Martyr" filled me with joy. I could hardly wait until Sister started to read it and then I didn't want her to quit. Maybe some day I may be a missionary.—*Melvin Gordon, St. Mary's School, Grade 5, Stuart, Iowa.*



WHEN WE "EAT UP" THE FIELD AFAR IN OUR BACK YARD



If I have a vocation to be a priest, I hope Blessed Théophane will obtain for me the grace to follow it. The class has decided to receive Holy Communion for all missionaries at least once a month.—*R. Dickman, St. Anthony's School, Grade 7, St. Louis, Mo.*

I was greatly impressed by the words of one of the martyrs who, undergoing great torture and covered with blood, said smiling to the torturers: "Your pincers and scourges are nothing to us; try something else."—*Nellie Quinn, St. Mary's School, Grade 6, Stuart, Iowa.*

It is remarkable how much work Father Vénard did for the missions in Tongking the short time that he was there—and not being very strong and often sick. I hope he will soon be canonized.—*W. Schlattmann, Grade 7, St. Anthony's School, St. Louis, Mo.*

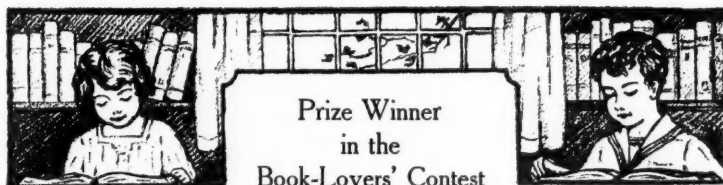
Some people like to read dime novels, but I think if ever they would read "A Modern Martyr," they would stop reading dime novels and read good mission stories.—*C. Pohrer, St. Anthony's School, Grade 7, St. Louis, Mo.*

I am going to try to love our dear Lord and the Blessed Virgin as Théophane did. We hope that when we grow up some of us in our class will become missionaries.—*Helen McAndrews, St. Mary's School, Grade 6, Stuart, Iowa.*

Contests are always interesting, but the Juniors' last one proved especially so, both to contestants and judges. It was a "close-up" for the best. Congratulations to Harry, to those awarded honorable mention, and to the many others whose letters gladdened our missionary-hearts.

**I**N the Maryknoll "Booke Shoppe" there is a book called *A Modern Martyr*, which tells the story of Théophane Venard, who lived not long ago and who died for Jesus Christ.

If you ever find that book, read it and let Fr. Chin know what you think of it. You will find it just as interesting as any story, and, after reading it, you will feel like doing something big—for Our Lord.



Prize Winner  
in the  
Book-Lovers' Contest

Dear Father Chin:

I am writing to you to tell how I like to read of the martyrdom of saints. Of all the stories, I like the martyrdom of Blessed Théophane Venard best because he lived nearer our own times.

One would think there would be no persecutions any more in our times. Still we read about them in Mexico, and now also in China; therefore, the life of Blessed Théophane might yet be a model for us.

It must be hard to leave friends, home, and country, to go to the distant lands, where priests always have to face dangers of many kinds.

I like the story of Blessed Théophane because of his humility. He went to his death willing and smiling to die for his Lord rather than step upon the cross, which would have saved him from death.

This book makes one wish to do something for God and to help save souls.

Every day  
in every way  
For the missions  
Pray! Pray! Pray!

And every day  
with all our might  
For the Cause of Christ we'll  
Fight! Fight! Fight!

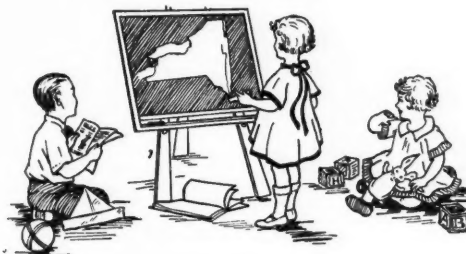
Harry Kestner, Grade VII, St. Anthony's School, St. Louis, Missouri



A-B-C's  
OF THE MISSIONS



**N**—New York the Empire state!  
It holds the hallowed shrine  
Of missionaries who gave their lives  
Here, once upon a time.  
Their blood so blessed America  
That seed of Martyrs grew  
'Till now that state sends forth each year  
Prospective Martyrs too!



WEAR THE CHI RHO

## MARYKNOLL-IN-SAN FRANCISCO

THE Maryknoll Embassy, alias Procure, in San Francisco, will take new quarters. Why? Well, for several reasons.

The house at Vallejo and Fillmore Streets was all that could be desired, but, unfortunately, it rested right in the middle of one of San Francisco's steepest alps; so most of our friends who were not mountain climbers found it difficult to call. Then, the old location was far from the center of the town.

But now, at McAllister and Scott Streets (1949 McAllister Street to be exact), we shall be in a most convenient location.

A farewell party was held Easter Monday in the old Procure by the Maryknoll Women's Auxiliary. A large group attended and enjoyed the talks, the moving picture of China, and the refreshments. Benediction of the Most Blessed Sacrament brought the evening to a close.

A railroad pass is so convenient a companion when one must cover large open spaces in getting from one city to another. At the end of winter, a request to go to Denver to attend the Catholic Students' Mission Crusade Mission Week put the pass to work.

The Mission Week, opening with a Solemn Pontifical Mass in the cathedral and continuing through the rest of the week at the colleges, academies, and high schools of the city, was a delightful success.

Some time ago, we waited for an opportunity to secure a photograph that would do justice to the architecture of the new Preparatory College at Los Altos. But experts must be paid fancy prices, and we could not easily pay an ordinary fee.

One Sunday, a young artist happened upon the scene, took several most attractive photographs, and sent copies of all to us. And that was not enough—a letter from him explains in full:

"It was by chance that I discovered this fine example of architecture, a credit to the best of the West. Unique in its combination of the California Mission types and the Oriental, the structure well interprets the purpose of Maryknoll—to bring to other lands what the missionaries brought to California."

"The building rises majestically on the crest of a beautiful knoll dedicated to Mary and overlooking the Santa Clara Valley. Imitating the wisdom and vision of the missionaries of early California, who knew the value of ar-

The Catholic Foreign Mission Society of America, Incorporated, is our legal title.



## NEARING THE GOAL

EVERY autumn, Orient-bound Maryknoll missionaries touch the goal of the hope of years. Their season of preparation is over, and the shores of pagan lands are in sight, where they are soon to offer up the Holy Sacrifice of the Mass. They are confident in their power of winning souls, not, indeed, of themselves, but through Him Who said, "And I, if I be lifted up from the earth, will draw all things to Myself." But what about you?

## WHERE IS YOUR SHIP?

The duty of co-operating with Christ in the salvation of immortal souls is not for priests and religious only. It makes its urgent demand upon every Christian. If you cannot go yourself to pagan lands, help to send others. The travel expenses of a Maryknoll missionary to Asia are \$500.

Architecture in lifting men's thoughts to God, the men of Maryknoll have established a structure beautiful in every detail to inspire and elevate the ideals of American young men who will be trained there for generations to come, to go forth as ambassadors of Christ into pagan lands.

"Though yet in a rough state, and not to be completed for years, the building has a beauty that is already strikingly apparent. Moreover, it represents a splendid combination of art and usefulness, for no line or space is without purpose.

"I feel it a privilege to convey through the medium of the lens some of my delight in the finding of this beautiful building, the latest achievement of that remarkable credit to America, the Maryknoll movement.

"It is a pleasure to donate whatever proceeds may come from this pictorial work of mine to the establishment of a scholarship for Maryknoll-at-Los Altos."—William Horace Smith.

## MARYKNOLL-IN-LOS ANGELES

MY father and I have just returned from a visit to Japan. While there, I was glad to learn that many of the high-grade schools of that land of cherry blossoms are directed by fine Sisters like our own here in Los Angeles. There are not many Catholics in Japan, but I feel that the Catholic Church, of which I am now glad to say I am a member, is highly respected because of these fine schools.

I started school at St. Francis Xavier's School for Japanese in the first grade, almost eight years ago. There were not many pupils in those days, and today I have to laugh when I think how honored I am as one of the pioneers of the Maryknoll Sisters' School of Los Angeles. There are now almost three hundred pupils—there were twenty-five when I started.

Our fathers and mothers want their boys and girls to go to the Sisters' schools because they feel that the teachers there know how to make good citizens of us. There are several Japanese schools in this city, but only one is larger than St. Francis Xavier's. I am certain, though, that Maryknoll could have the largest, just as she has the best, if there were only more Maryknollers to spare for here.

Since my return, some of my friends tell me that the Buddhists are trying hard to get children to come to their schools—they now have a few in town. In addition to the regular course of school work found in all other places, St. Francis Xavier's give a half-hour religious course each day to both pagans and Catholics. Now, these lessons on the doctrine of the true religion of Christ are something that we are sure no one will hear explained in any Buddhist school.

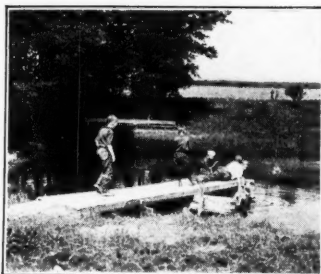
I now attend the Christian Brothers' High School here in Los Angeles. With me there are two other graduates of the Maryknoll Sisters' School. We three are Freshmen. One of my friends, Joseph Takeuchi, stands the highest in his classes.

After three years more here, I hope to graduate and to enter the Jesuit College in Los Angeles, for I have heard much about their colleges in Japan. The highest men in the state consider their training essential for their sons.

On notification by a relative that a MARYKNOLL PERPETUAL ASSOCIATE has died, a special Mass will be offered for the soul of the deceased.

Address the V. Rev. James A. Walsh, Maryknoll, N. Y.

## AT THE VENARD



CAMP DAYS

**D**EVOTION to the Sacred Heart is strong in the hearts of all the Vénarders. Often our boys are found in chapel conversing with our Lord and feeding on the Food that makes missionaries. Ask most of them what they do most frequently during the day and they will reply, "Visit the Blessed Sacrament."

Our swimming pool, you remember, was made by the boys. They did the excavating and put the concrete dam in position last fall. Now they are enjoying the fruit of the work.

The Juniors are down at the swimming 'ole at every opportunity. Many of them would rather swim than eat; not a few prefer it to baseball—while all are unanimous in the opinion that it is better than going to studies and classes.

Faculty-student baseball games are popular these days. Whether the boys are overawed by the faculty or simply outclassed, no one can say. Yet the truth is that the priests and deacons generally come out on the winning side.

The Reverend Rector doesn't like to take sides, as he must be in favor with both teams; so he generally umpires.

We are all looking forward to the coming vacation and rest from studies. A number of the boys intend to stay here for a month of their vacation—some to help out with the Boys' Summer Camp; others to work round the property. One can't blame the boys for wanting to spend part of their vacation here.

The tents for the summer campers are strung along the Vénard Lake awaiting the army of boys who will take possession in a few weeks. They give a military appearance to the property. Soon a troop of "young Indians," bubbling over with fun and mirth, will be with us. Whoopee!

Shower or Visitors' Day is the next event on our program. Our plans have been completed and we hope for a big success. It is not necessary, we know, to tell all our friends, priests, Sisters, and lay folks, that a warm welcome awaits them.

## Circles and Crusaders

**D**URING this month, especially dedicated to the Sacred Heart, may the harvest of souls be great! Let us ask ourselves what we are doing to make Christ better known and loved.

Many things are possible. We can aid our missionaries who have given up all for love of Him, by providing for their material needs. We can help to educate a future apostle by adding to a bursary. We can support a catechist or a leper. But most important will be the aid given to Christ's missionaries by our prayers.

Our Circles have added generously to the Chi Rho Hall fund. Their expressions of best wishes for its success accompanied by material support is most encouraging. We owe special thanks to Our Lady of the Sacred Heart Circle; Stella Maris Circle; St. Francis Xavier Circle; Blessed Sacrament Circle, Little Flower Circle; St. John the Baptist Circle; St. Leo's Sodality.

A card party was held by the members of St. John the Evangelist Circle. This group of friends voted at a recent meeting to adopt and support a Maryknoll Missioner in China.

From the Maryknoll Circles, of Fall River, Mass., we received many substantial gifts for our missionaries across the sea. The latest evidence of interest in Maryknoll missionaries "was raised" by a large "Bridge and Whist," at which over nine hundred persons were

present. The members are now planning "A Breakfast Nook."

Another school year comes to a close. For some, it will mean just a break in studies; for others, the completion, perhaps.

Many a promising field lies along the open road ahead. Where is mine?

Shall I be a missionary? Have I ever given this serious thought? Perhaps God wants me to be one of the harvesters in His vineyard. Ask to know the Divine Will.

Our Crusaders are to be congratulated on their material aid given our missionaries. Many a little "yellow daisy" is planted in the garden of God by Mission Units. Other Units support a catechist, secure FIELD AFAR subscriptions, or send in the welcome "Stringless Gifts."

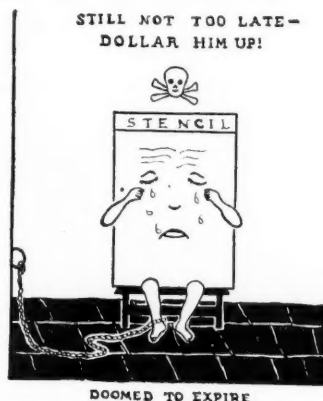
Maryknoll would knock at school doors throughout the country and look upon the opportunity as a precious one because our young people are our hope.

We owe much to the grown-ups. They have done for us all that has been done, under God, and now we must win the next generation.

That is why the following letter sent to us by a Maryknoll priest in Seattle has given us special pleasure:

Fr. D. is leaving Mite Boxes in each classroom for at least a penny a week from each child. He has assigned a certain mission field or mission society as the "friend" of the different schools. He asked St. Mary's Academy and Normal, Portland, Oregon, to adopt Maryknoll.

A group of young men in Brooklyn formed a mission club several years ago, and since then have kept up their activities in a most praiseworthy way. Several of the members have since joined the Maryknoll community as students or Brothers. The others keep up a practical interest—receiving Holy Communion regularly in a body and arranging among their friends entertainments that net a gratifying profit for one or other of Maryknoll needs.



TODAY NOT TOMORROW

## All for the Good of the Cause of Christ



These two circles have been prepared for our annual report. They give an idea of how receipts and expenses are distributed at Maryknoll

MARYKNOLL priests have visited high schools for boys in New York and Brooklyn during the past few months. There was always a welcome, close attention and kindly interest.

Occasionally we meet people who remark how easy it is for Maryknoll to get along with so many good friends. We used to go into a lengthy explanation, but we found one recently that will save time. It came from someone who reads the *Wall Street Journal* and it says:

*There doesn't seem to be much trouble meeting expenses — one meets them everywhere.*

Since our last issue, two will have been settled yielding Maryknoll \$1,050, and six others have been announced.

A new burse, to be known as the *Nellie R. Lydon Memorial Burse*, has been added to our completed list, and a start has been made with the *Fra Junipero Serra Memorial Burse*.

An annuity of ten thousand dollars has arrived, to be placed at interest for the benefit of the annuitant and later of a surviving relative. On the death of both, this sum will benefit Maryknoll.

Another Seminary room has been taken, several gifts have come for the support of students, and others—we wish they were more and larger—for the missions.

Thanks to the encouragement of his Eminence Cardinal Dougherty, our Sisters secured several opportunities during the past year to gather mites at the church doors of Philadelphia.

They were treated very kindly by priests and people, returning to their home nest always encouraged. Pastors told of their presence and explained their mission. One, whom Sister Stenographer "took down" as she hid behind a pillar, had this to say about her friend:

I think *THE FIELD AFAR* is the most picturesque and fascinating little magazine I have ever read. It has the greatest pull of any missionary magazine of which I know. After reading it, you feel like running right to the Cardinal and asking him to let you go to China at once.

When it has such an effect on hard-hearted, callous priests like me, I don't know what effect it must have on you people.

## DIOCESAN MISSION AID

(March 1 to April 1)

<b>Albany—</b> (Through Soc. for Prop. of the Faith)..	(Masses)
<b>Baltimore—</b> (Through Home and Foreign Mission Society) .....	\$ 25.00 (also Masses)
<b>Boston—</b> (Through Soc. for Prop. of the Faith)..	316.35 (also Masses)
<b>Brooklyn—</b> (Through Soc. for Prop. of the Faith)..	175.00
<b>Cincinnati—</b> (Through Soc. to Aid the Missions Home and Foreign).....	7.50
<b>Columbus—</b> (Through Diocesan Home and Foreign Mission Soc.).....	5.00

## Fort Wayne—

(Through Soc. for Prop. of the Faith).. (Masses)

## Milwaukee—

(Through Soc. for Prop. of the Faith).. (Masses)

## Newark—

(Through Soc. for Prop. of the Faith).. 53.00 (also Masses)

## New York—

(Through Soc. for Prop. of the Faith).. 79.50 (also Masses)

## New York, National Office—

(Through Soc. for Prop. of the Faith).. 5.00

## Pittsburgh—

(Through Catholic Mission Aid Soc.)... 86.00 (also Masses)

## Rochester—

(Through Soc. for Prop. of the Faith).. 132.00 (also Masses)

## St. Louis—

(Through Home and Foreign Mission Society) .....

## St. Paul—

(Through Soc. for Prop. of the Faith).. (Masses)

## Tulsa—

(Through Soc. for Prop. of the Faith).. (Masses)

THE late Bishop Russell, revered head of the Charleston Diocese, and the late Msgr. Corrigan, of Brooklyn, were interested in Maryknoll, and we ask our friends to remember their souls, as also the souls of Rev. Joseph Hummel, Mother Helen Margaret, Sr. M. Philip, Sr. M. Daniel Dineen, Sr. Maria Catherine O'Reilly, Sr. Marie, Sr. M. Rose McSweeney, Sr. M. Xavieria, Sr. M. Brenda, Sr. M. Constanza, Sr. M. Cécelienne, Sr. M. Jean du Calvaire, Sr. M. Clarita, Sr. Angélique de Marie, Sr. M. Alfred, Sr. M. Eucharista, Sr. M. Clement, Antonio Giacomo, Hugh McMenamin, Katherine E. Shaughnessy, Thomas Holler-on Donohue, Hugh Collins, John Fitzgerald, Joseph Lohr, Catherine C. Merry, Carrie Mettel, Mrs. Mary J. Malmey, Mrs. Lydia F. Drzewiecka, Mrs. Catherine Brunnquell, Bridget Carey, Louis Fusz, Howard Hoch, Elizabeth Conway, Mrs. Joseph Cooney, Mrs. L. Martin, Margaret Loughney, Mrs. Catherine Flanagan, Dr. Thomas A. McNamara, John F. Fitzgerald, Mary Eagan, Mrs. Andrew Delory, Mrs. Marie Bugg, Miss Meltesen, William F. O'Brien, George Hurizinger, Charles Mench, Dr. Waite, Joseph G. Mess, Ella Hewitt, R. Cunningham, Mary E. Wagner, Mrs. Grace, Mrs. Beatrice Bixby, Mrs. John Sheehy, Fred Lasance, Mrs. Ellen McKiernan, Mrs. Alice McKiernan, J. E. Connolly, M. D., Catherine C. Hennessey, Mrs. Roy, Emma McGee, Helen T. Smith, Margaret A. Curry, Mrs. M. D. Murphy, Patrick McCarthy, Mrs. Anastasia Hill, Mrs. Mary McGloin, Frank Griffin, Charles Carr, Bridget Doherty, D. F. Ryan, John Dooley, W. A. Mooney, Mrs. Jeannette I. Coleman, Wilfred Hoepp, Mrs. C. Ashness.

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CONTINUED FROM INSIDE FRONT COVER

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The usual amount subscribed is five thousand dollars (\$5,000) for a burse in this country; fifteen hundred dollars (\$1,500) for a burse in Eastern Asia (this is for native students).

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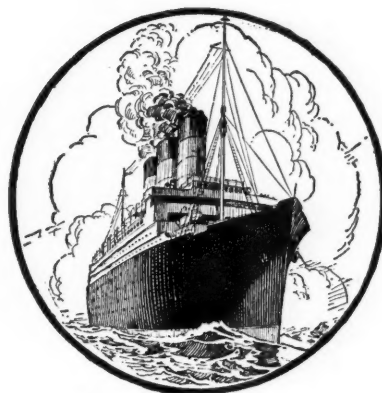
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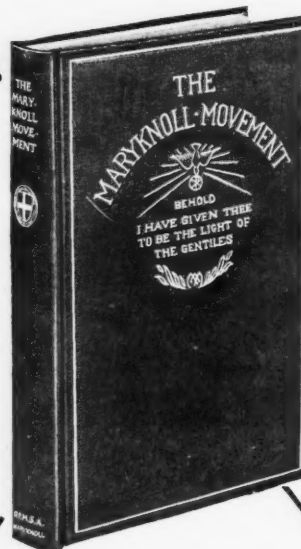
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try. Influenced by the best European traditions, Maryknoll prays to do for America what the older missionary organizations have done for Europe. The story of the founders of the Maryknoll movement, James Anthony Walsh and Thomas Frederick Price, is that of men who dream highly, and who then set to work patiently and courageously to bring their dream to fruition though the task fairly bristles with difficulties. The saintly Father Price died not long after he had taken charge of the sector in China allocated to Maryknoll. Father Walsh has the privilege of living to see the dream come to also complete realization during his lifetime.

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